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A

LETTER

SENT TO A FRIEND

Containing some Reflections upon a late Book Intituled, The Roman Church Vindicated, and M. S. Convicted of a false Witnesse against her.

Wherein is declar'd, That the Pope may excommunicate and Depose Kings according to the Judgement of their greatest Doctors, Decrees and Practices of several Popes, and Canons of their most approved Councils;

AND

The Author convicted of most notorious Falsities, &c.

By J. S. B. D.

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SIR

ABout three Months ago, I heard of an Answer to my Book, sent from Priest to Priest for their Assistance and Approbation, before 'twas committed to the Press. This News, seconded with the *Victoria's* of some *Romanists*, might well put such a *Fresh-water Souldier*, as I am, into a sad pickle. But when the Book was published, and I had cast an eye upon the very first Page, where I found these comfortable Expressions: *That the* Eagles *of their Church scorn'd such a* Flye, *and that the uncivilized* Popish Priests *would not vouchsafe to requite me with Ink and Paper*; nay, *that I was fallen into the hands of a poor home-bred Country-man, who inherits his Mothers Compassionate Care for all that are in a longing Condition* (as he perceived I was, and yet no *Pope Joan*,) *and that can willingly part with a piece of his Heel to do them good.* p. 2. I say, the perusal of these words so farre cheared me, that I could not but smile, when I had read a little further, and came to that *general* Stop *which he put to my* Foord, (most wittily alluding to my Name) with three or four false *Quotations* out of *Luther*, *Whitaker*, *Stillingfleet* &c. After this, I proceeded to the Body of his discourse, stuffed with various *Citations*, all which, though true and pertinent, make very little against me; Yet, having already discover'd him to be a true *Son* of the *Roman Church* (one that will say any thing for the Honour of his *Holy Mother*) I resolved to examine those Authors, and see, whether they do really affirm what they are urged for, in the Places cited by him. This I have done with great care and diligence, and can assure you, that most of his *Quotations* are absolutely false, or wholly impertinent. But I'le come to particulars.

In his first *Chap.* he endeavours to vindicate the *Roman Church* from all *Treasonable Doctrines*, in confuting this Position; *That the Pope hath power to excommunicate and depose Kings, and absolve their Subjects from their Allegiance to them.* And for this the *Canons* of *Councils*, *Decrees* of *Popes*, and the *Testimony* of a few *Doctors* are urged by him.

He begins with the *Canons* of several *Councils* viz. 4, 5, 6. and 10. of *Toledo*, the *Council of Constance*, *Aquisgrane*--. and very confidently tells his *Reader*, *That these are a sufficient evidence of their Church's Judgement, and enough to convince me of my blindness*, in asserting, *That the*

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Pope hath power to excommunicate and depose Kings. Were this Gentleman as dexterous in proving, as he is confident in affirming, certainly the Church of *Rome* never had a more worthy *Champion*.

As to the *Councils* of *Toledo* three things may be offer'd, which not only weaken, but quite destroy the *Authority* of them.

1. Where doth he find, that the *Pope* called these *Councils*, presided in them, and gave them his *Blessing*, I mean, Confirmed them. And you know without these, Especially the two Latter, they were no more then a few private *Doctors*; and consequently their *Decrees* not to be accounted the *Doctrine* of the Church of *Rome*. Besides, in the greatest of these *Synods*, we find not above 70 *Bishops* and *Presbyters* in and belonging to *Spain*. And that these, or at least their immediate *Successors* were none of the most profound *Divines*, is clear from the eight *Council* of *Toledo*, where *Can.* 4. they Decree, *That Bishops shall not marry*; and urge these Scriptures 1 Pet. 1. 15. *Be ye holy, as I am holy.* and Col. 3. 5. *Mortifie your members, which are on the Earth.* And yet these Scriptures are as much against the *Marriage* of *Priests*, as Rom. 8 8. *They that are in the flesh cannot please God*, once urged by *Pope Siricius*. Epist. 4. And *Can.* 9. they Decree, *That no man shall eat flesh in Lent*, and give these most powerful Reasons. 1. *Because the forty dayes of Lent, are the Tithes of all the dayes of the Year; and the Tithes should be consecrated to God.* 2. *Because, that Christ by fasting forty dayes, expiated the Sinnes of Mankind.* If so, to what end did he suffer death? 3. *Because 'tis convenient that Man, made of four Elements, for breaking the ten Precepts of the Decalogue, should afflict his body four times ten dayes.* By these *Reasons* you may judge of the Learning of that *Age*.

2. These *Places* are not full to the point; for the Question is, *Whether the Pope in certain Cases, may not depose Kings, and absolve their Subjects from their Allegiance?* And all that these *Councils* say, is, *That whosoever shall go about by any means of Conspiracy, to violate the Oath of his Fidelity, which he hath taken for the preservation of his Country, or the Kings life; or who shal attempt to lay violent Hands upon the King, or deprive him of his Kingly Power--- let him be accursed in the sight of God.* But when the *Pope* hath excommunicated and depos'd a Prince, he ceases to be a Prince, his Subjects are absolv'd from their Oath, and may, if Commission'd by his *Holiness*, lay violent hands upon him.

3. Most unfortunately hath he mention'd the 4 and 6 *Council* of *Toledo*. Had he read them, and understood the *Histories* of those

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Times, certainly he had paſſed them over. For in the 4. *Council*, thoſe Biſhops and Presbyters acknowledge *Siſenandus*, or *Siſnandus* for their King, who had rebell'd againſt *Suintila*, or *Suinthila*, their lawful Soveraign. *Grimſton Hiſtory of Spain*, lib. 5. p. 146. 147. *Rodericus Hiſtor. Hiſpan. lib.* 2. *p.* 176. And as if this were not ſufficient they denounce Curſes againſt any that ſhall endeavour to diſturb him, *Can.* 74. Not 47. as he found it quoted. Thus you ſee, he urgeth a vindication of *Treaſon* and *Rebellion*, to be the Doctrine of their Church for *Loyalty* and *Obedience*.

And in the 6. *Council* of *Toledo* Can. 3. they Decree, *That no man ſhould be tolerated to dwell in the Kingdom of* Spain, *who did not profeſs, the Catholick Faith; and that Kings in all times to come, before they were p aced in their Royal Seat, ſhould be bound, by the Obligation of a Solemn Oath, to interpoſe their Authority, that this Act might be obey'd: Otherwiſe the King, refuſing to put this Act in execution, ſhall be* Anathema Maranatha *in the ſight of God, and become Fewel for the everlaſting Fire; and likewiſe all that joyn with him.* This plainly ſhews in what ſence, and with what limitations the *Canon* he mentions, is to be underſtood; and conſequently how little it makes for, nay, how much againſt his preſent purpoſe. Can we imagine theſe *Doctors* to Decree *Loyalty* and *Rebellion* with the ſame breath?

And to as little purpoſe is the *Council* of *Conſtance* urged; for many of their *Doctors* (more likely to underſtand the ſenſe of it, than a *poor home-bred Country-man*) tell us, *That 'tis to be underſtood of a private Perſon before Sentence is given.* Suarez defenſ. Fidei Cathol. lib. 6. cap. 4. Azorius Inſtit. Moral. Tom. 2. lib. 11. cap. 5. Quæſt. 10. Gregor. de Valentia Tom. 3. Diſput. 5. Quæſt. 8. Cardinal Perrons *Oration to the third Eſtate of* France, with many others. And that this is the ſence of that *Council*, is ſufficiently clear from her own words, which this *Gentleman* hath moſt prudently, but knavishly, paſſed over. The words are theſe; *Non expectata ſententia, vel mandato Judicis.* So that all which the *Council* condemns, is, That Tyrants may be lawfully and deſervedly killed by any of their Subjects, *non expectata ſententia* &c. before the Judge hath paſſed Sentence, or given his Command for it: which is no more, than what thoſe *Doctors*, which are moſt Zealous for the *Popes* depoſing faculty, do every where aſſert, and urge many arguments for. And if you deſire to know, what was the occaſion of this *Decree*, I muſt refer you to our learn'd King *James in his Defence of the right of Kings* p. 459--whoſe

Hiſto-

Historical Account my design'd Brevity will not permit me to transcribe.

In the next place (*p.* 29.) he tells his Reader, that the *Council* of *Aquisgrane* under *Ludovicus Pius*, and that of *Rhemes* speak to the same purpose: But whether he means the first or second of *Aquisgrane*, both which were held under *Ludovicus Pius*: or the first, second, third, or fourth of *Rhemes*, he, *not out of an aversion from being too bulkish and tedious*, but for other weighty reasons, very wisely leaves us to conjecture. The two Synods of *Aquisgrane*, and the first of *Rhemes* I have met with in *Surius*, and cannot find any thing in them pertinent to his purpose.

After these *Councils* he musters up (*p.* 34.) a few *Doctors*; *Covarruvias*, *Navar*, *Salmeron Aquinas*-- all which either affirm the contrary to what they are urged for, or say nothing to the purpose. *Covarruvias* asserts, *That the Pope hath truly a temporal Power over Emperours, so farre as it may be profitable and necessary to the Government of the Church, and use of the Spiritual Power.* apud Bellarm. contra Barclaium p. 21. *Navar.* affirms *That the Pope may depose Kings, that are negligent in governing their Subjects, whereby they are kept from the attainment of eternal life.* Comment. ad Cap. Novit. de Judiciis Notab. 3. n. 99. *Salmeron*, in those *Places* cited by him, sayes nothing to the purpose, and elsewhere maintains the contrary, Tom. 13. lib. 1. part. 3. disput. 12. *That if a King be an Heretick, or a favourer of Hereticks, he may be justly deposed.* Nay *Bellarmin* himselfe must speak for him, *de Rom. Pontif. lib.* 5 *cap.* 2, 3, 4. which discovers, that either this *Gentleman* never read *Bellar.* or doth not understand him. And as little to the purpose is *Sylvesters* Testimony. p. 41. *That none are oblig'd to obey the Popes Commands (even under pain of excommunication) when those that are so commanded, know his Commands to be unjust*; unless he tel us (as indeed he seems to do) that *Sylvester* deny'd this doctrine: But this great *Divine* and learned *Canonist* is a zealous *Asserter* of it. *The Pope may excommunicate an Emperour, that is worthy of Excommunication, and depose him that is worthy of deposition.* Again, *The Pope hath an universal Jurisdiction* (over all Christian Kings and Princes) *in Spirituals and temporals.* Again, *He can depose for a reasonable cause.* In Summa. verbo. Papa. num. 11.

From these *Doctors* he proceeds (*p.* 41.) to their *Popes*, and very gravely tells us; *All those Popes, whom vertue confin'd to the Primitive Rule, have taught us Reverence and Loyalty to our temporal gods by their own Example; and some of them have upon occasion committed their faithful Thoughts to Writing for the Instruction of Posterity.* And here he instanceth first in

Pope

Pope *Innocent* 3. *who being consulted in a temporal Affair by a Subject of France return'd Answer*, That he should make his Address to his King, who had no Superior in Temporal Causes, *apud Bellarm. de Rom. Pontif. lib. 5. cap.* 3. But this is not only impertinent, but absolutely false; as any one may see, that will cast his eye upon *Bellarmin.*

This Pope excommunicated & deposed the Emperour Otho, and our King John.

Well, but Pope *Gregory* the great will do his work, whom he brings in uttering these words: *That though he was furnished with all temporal Power to have revenged the grievous Oppressions, wherewith the Princes of Lombardy afflicted the Church for thirty five years; yet was he overswayed by the fear of God, to decline all violent defence, and recurre to that Apostolical Refuge of Prayers and tears, as the sole Means of the Churches Redresse.* Epist. 1. ad Sabian. diacon. Epist. 45. (43 it should have been) ad Phocam Imperator. But in the first there's not one *Jota* to the purpose: And in the second no mention that *Prayers* and *Tears* are the sole means of the Church's Redress.

Then, to prove that the Roman Church never claimed or knew of any temporal Sword, or Prince-deposing Authority, he brings in Pope *Nicolas Caus.* 33. *Quæst.* 2. *Cap. Inter hæc.*

But there he speaks of *Husbands* killing their adulterous *Wives*, and condemns it; for (saith he) *Dei Ecclesia mundanis nunquam constringitur: Gladium non habet nisi spiritualem.* And the *Gloss* hath these words: *Gladium quoad executionem. Hoc ideo dico, quia Imperator habet illud a Papa.* That is, The Church can only excommunicate *Offenders*; Temporal Punishments must be inflicted by the *Civil Magistrate.* Then he brings in Pope *John* 8. *Caus.* 16. *Quæst.* 3. *cap. porro.* But here we have not one word to the purpose; for that Pope only saith, *That Clergy-men may not put on Armour, and fight against their Enemies; since Prayers and Tears are their Armour.* So the *Gloss* expounds it. Then comes in Pope *Celestin* 3. *Extravagant. de Judiciis. Cap. Cum ab homine.* But I cannot find any such *Chap.* or any such thing asserted by him. Thus far he hath not brought one true and pertinent *Testimony* either from their Doctors, Popes, or Councils. In his (*p.* 44) he tells us, *That Lewis* 12. *in a Council at Tours, had the Resolution of all the French Bishops, that he might contemn the Popes unjust Censures. And that the Doctors of Sorbon condemned this Position:* That the Pope hath power to punish Princes with temporal Penalties, and cast them out of their Kingdomes *p.* 50--. And these *viz.* The determinations of a few *French Bishops*, and the *Sorbonne Doctors*, he makes the most fundamental *Decrees* and *Doctrines* of the *Roman* Church, *p.* 54. But to these I answer,

1. In

1. In other Points, when we urge several *Councils* against them, their usual *Plea* is, that either they were but *Provincial*, or not confirmed by the *Pope*; and therefore no *Doctrines* of the Church: But here (according to this *Gentleman*) a few *Bishops* in *France* and *Doctors* of *Sorbonne*, have power to make most fundamental *Decrees* and *Doctrines*, without the *Popes* Approbation, nay, against his express Will.

2. We find the *French Bishops*, and *Sorbonne Doctors* asserting the contrary *Doctrine*. In the year 1589, the *Leaguers* propounded two *Questions* to the *Doctors* of *Sorbon*. 1. Whether the People of *France* may not be discharged from the Oath of Allegiance made to *Henry* 3? 2 Whether the People may with a safe Conscience take up Arms against him? And, after earnest *Prayers*, that the Spirit of God would direct them, a solemn *Mass*, and most diligent discussion of the Points, they answer. 1. That *Henry* both by the *Civil* and *Pontifical* Law is fallen from his dignity. 2. That the People of *France*, may lawfully fight against him. 3. That these *Decrees* be sent to the *Pope* for his Confirmation. *Boucher de justa Henrici 3. abdicatione.* And accordingly a Letter was drawn up and sent to *Rome*, in which they most humbly beseech his *Holyness* for three things. 1. That they may be declar'd absolved from their Oath to *Henry* 3. 2. That he would decree the War just, which they had undertaken against that *Oppressor* of Publick Religion and Liberty. 3. That in this necessary Work, he would assist them with his *Prayers* to God Almighty, and with a *Jubile* of *Indulgence*, that others thereby might be provoked to joyn with them, *Idem p.* 393. To which the good old *Gentleman* return'd a very gracious Answer, and for their greater encouragement issued out his *Bull* against King *Henry*, and all his *Adherents Idem p.* 403. And this *Author* tells us (*p.* 377) the *Faculty* of *Sorbon* had done no more, than what is incumbent on *Lawyers*, *Confessors*, *Parish Priests*, and *Doctors*, who ought to assert and vindicate the power and dignity of the *Roman See*. Upon the publishing of this *Bull*, the people were greatly encouraged in their *Rebellion* against their *Soveraign* whom they no more call *King*, but only *Henry de Valois*, *Heretick Tyrant*, and what not? Nay, they put him out of the *Canon*, and declared it unlawful to pray for him in Publick. *Boucher. p.* 380. And this Author (*p.* 418) informs us, *That so wonderfully powerfull was this Bull against* Henry *and his Adherents, that by a Miracle one at* Venice *(but offering to speak in behalf of the King) sunk presently down, and no sooner was carried home, but he died.*

de Serres p. 870. *And that the greatest part of the Clergy of* France *were of the same judgment, will not be deny'd by any that hath look't into their Historians.*

And

And a little after, the ſame *Doctors* return'd theſe *Anſwers* to certain *Queries* in reference to *Henry* 4. their lawful King. 1. That all Catholicks by Divine Law are forbid to admit any into the Throne, that is an Heretick, or a favourer of Hereſy. 2. That thoſe who favour the ſaid *Henry*, are deſerters of Religion, and continually in a mortal ſin: ſo thoſe, who for love to their Religion do oppoſe him, do very much merit both of God and Men. And as on the one hand, thoſe who aſſiſt the King, will be Eternally damned; ſo on the other hand, 'tis moſt meet to conclude, that they, who are ſlain in this Cauſe againſt the ſaid *Henry*, ſhall obtain an everlaſting Reward, and be crowned with the Trophies of Martyrdom. See them at large in Mr. *Foulis Hiſtory of Romiſh Treaſons &c. p.* 566. *de Sectes. p.* 894.

But about 4 years after, when the King had vanquiſh'd the *Leaguers*, and entred *Paris*, thoſe *Sorbon Doctors* change their Note, make void all former *Decrees*, and profeſs great Zeal and Loyalty to King *Henry* 4. Idem *p.* 591.

And what was the *Opinion* of their Biſhops — in *Lewis* 13. time, is clear from this following *Story*. *Lewis* 13. being come to his *Majority*, ſummoned the three *Eſtates* to meet: Two of them *viz.* the *Clergy* and *Nobles*, preſently concluded, *That the Counſel of Trent ſhould be publiſhed, and received in* France. But the third *Eſtate* made this *Decree*: That his Majeſty ſhal be humbly deſired, that it may be eſtabliſhed by the three Eſtates for a fundamental Law; That, the King being acknowledged Head in his Dominions, holding his Crown and Authority only from God, there's no Power on Earth whatſoever, Spiritual or Temporal, that hath any Right over his Kingdom, either to depoſe our Kings, or diſpence with, or abſolve their Subjects from the Fidelity and Obedience, which they owe to their Soveraign, for any cauſe or pretence whatſoever. This ſtartles the *clergy* who with the *Nobles* ſet themſelves againſt the third *Eſtate*, with a Reſolution to quaſh their Loyal Decree. And to effect this, they deſired Cardinal *Perron* (a man of great Eloquence and Learning) to diſcuſs the Point in an Oration to the third *Eſtate*. This Cardinal (being attended with ſome Lords and Biſhops, as Repreſentatives of their reſpective Eſtates, and to ſignify that he ſpake not only his own, but their Opinions too) went to them, where he made a very long *Speech to ſhew the unreaſonableneſs and abſurdity of the foreſaid Propoſition; endeavouring to prove by Reaſon, that ſometimes

* *And the Pope gave him thanks for his Speech, if K. James may be credited.*

Kings *p.* 383.

Kings should, and by Example, that sometimes they had been deposed. *Sir*, By this you see, how *Romish Doctors* can alter their Judgements, and preach contrary Doctrines, according to the present Exigency of Affairs: This Cardinal *Perron* (saith our King *James* p. 386) was a Follower of *Henry* 4. even when deposed by the *Pope*; and in a certain Assembly holden at the *Jacobins* in *Paris*, he withstood the Popes *Nuntio* to his face, when the said *Nuntio* labour'd to make this Doctrine touching the Popes temporal Soveraignty pass for an Article of Faith. But in this Speech to the third Estate, he confidently affirms, that whosoever maintains this Doctrine to be wicked, that Popes have power to depose Kings, they teach men to believe, that there hath not been any Church for many Ages past, and that the Church is the very Synagogue of Antichrist. Herein hath he very well accommodated himself to the Times. *ibid.* And that ingenuous *Confession* of the *Jesuits* in *Paris* is observable. The *Court* of *Parliament* having censur'd *Antonius Sanctarellus* his Book (which was printed at *Rome* by Permission of the Superiours, and Approbation of *Vitelescus* General of the Jesuits) sent for these Gentlemen, and demanded, Whether they believ'd as their General did, concerning this Book? They answered, that their General living at *Rome*, could not but approve that, which was agreeable to the Court of *Rome*. But being again demanded, what they believed? Answered, that they believed the clean contrary. Being again askt, And what would you do, if you were at *Rome*? Answer'd, as they do at *Rome*. Which made some of the Court say, *Have these Men one Conscience at* Rome, *and another at* Paris? *God keep us from such Confessors.*

He assirmed that this was the current doctrine in France till the time of Calvin. And for the contrary doctrine viz. That Kings are not deposable by the Pope, *He calls a Doctrine that breeds Shisms; a Gate that leads into all Heresy; and to be held in so high a degree of detestation, that rather then yield to it he and his fellow Bishops would chuse to burn at a Stake.*

And, if we look back to Pope *Innocent* 4. his time, we shal find the *Bishops*, and other *Clergymen* of *France*, in a Council at *Lyons*, declaring for the Popes Authority to depose Emperours---. But more of this afterwards. Thus you see, how Zealous even the *French* have been (when they saw it was convenient) in asserting the Popes deposing-faculty; and consequently the impudence of our *Adversary*, in urging this Testimony of the *French Bishops* and *Sorbonne Doctors*.

I will pass over the *Petition* of our English Catholicks in King *Charles* 1. his Reign p. 59. in which they make Solemn protestations of Loyalty (for such *Stuff* will not pass with those, that know their *Principles*, or have read the *Declaration* made to King *James*, even when they were plotting his ruin in the *Gun-powder Treason*;) As also the great

Braggs he makes of their Loyalty in the late times of Rebellion p. 63. For I know you have read, T*he late Apology in behalf of the Papiſts, anſwer'd in behalf of the Royaliſts printed* 1667. Who tels them, that in ‘ *Ireland* there were whole Armies of *Iriſh* and *Engliſh*, that fought ‘ againſt his Majeſty, ſolely upon the account of their Religion. That ‘ in *England* ſome came in voluntarily to aſſiſt him, but many more of ‘ them were hunted into his *Garriſons*, by them that knew they would ‘ bring him little help, and much hatred. And of thoſe that fought ‘ for him, ſo long only as his Fortune ſtood; when that once declined, ‘ a great part even of them fell from him. From that time forward, ‘ they that were alwayes deemed *Cavaliers*, where were they? In all ‘ thoſe weak *Efforts* (1647. 1656. 1659) of gaſping *Loyalty*, what ‘ did they? They complyed, and flattered, and gave Sugar'd words to ‘ the *Rebels* then, as they do to the *Royaliſts* now. They addreſt their ‘ *Petitions* to the Supream *Authority* of this Nation, the *Parliament* of ‘ the Commonwealth of *England*. They affirm'd, that they had gener- ‘ ally taken, and punctually kept the *Ingagements*. They promiſed, ‘ that if they might but enjoy their *Religion*, they would be the moſt ‘ quiet and uſeful *Subjects* of *England*. And this they proved by real ‘ Teſtimonies; which we have no pleaſure in remembring, and they ‘ would have leſs in hearing of them. p. 14. Are not theſe *Petitions* and *Profeſſions* moſt convincing demonſtrations of *Catholick Loyalty*?

And thus, *Sir*, you ſee, how unſucceſful this *Gentleman* hath been in his firſt Attempt; what pitiful Witneſſes he hath brought to convict this *Poſition* of falſhood *viz. That the Pope hath power to depoſe Kings, and abſolve their Subjects from their Allegiance.*

Before I paſs to his next *Chap.* give me leave to produce ſuch Teſtimonies, for your further ſatisfaction in this *Point*, as no *Romaniſt* can in reaſon and Conſcience except againſt: And theſe are, the *Opinions* of their greateſt *Doctors*, *Decrees*, and *Practices* of ſeveral *Popes*, and *Canons* of their moſt approved *Councils*.

1. That the *Pope* hath power to excommunicate and depoſe *Kings*, and abſolve their *Subjects* from their Allegiance, is moſt clear from the *Opinions* of their greateſt *Doctors*. And here, *Sir*, I will refer you to Mr. *Foulis* (knowing you have the Book) who hath amaſſed together about three hundred *Cardinals*, *Arch-Biſhops*, *Biſhops*, *School-men*, *Canoniſts*, *Hiſtorians*— that aſſert and maintain this Doctrine. *Hiſtory of Popiſh Treaſons* p. 41—. Some of theſe Authors I have (which I find faithfully quoted)

and could add others to the Catalogue. I know this *Gentleman* ca them *Brethren of iniquity*, p. 36. *Idle wranglers*, p. 47. *aſpiring Underlings*, p. 56, *ſeeming Members*, p. 58. But let him ſhew me, when and where they were condemned, what *Index Expurgatorius* has cenſured them. Nay, if he deal honeſtly, he cannot but confeſs, that theſe *Authors* are generally approved, and had in great admiration among them, that are the *Guides* of Lay-mens Conſciences. But on the other hand, I find ſeveral, who have oppoſ'd this *Doctrine*, cenſur'd, and their Books condemned by the Church of *Rome*. Take a few Inſtances.

Petrus de Vineis, who collected the Epiſtles of *Frederick* 2. Emperour of *Germany*, which contain a Defence of the Imperial Lawes againſt the Popes Uſurpations. *William Occam*, and *Marſilius* of *Padua*, who defend the ſame Rights in behalf of the Emperour *Lewis* 4. *Antonius de Roſellis* of the Power and Authority of the Pope, who writ upon the ſame occaſion in behalf of the Emperor *Frederick* 3. *Cardinal Zabarel* of of Schiſmes, which ſhould be taken away by the Emperors Authority. The *Monarchy* of *Dantes*, who affirms that the Emperour depends not upon the Pope, but holds his Empire from God. A *Diſpute* betwixt the *Clerk* and the *Souldier*, containing a Defence of the Royal Lawes of the Kings of *France* againſt the Popes Uſurpations. They have not ſpared *Pope Pius* 2. though he declar'd in his *Bull*, all that to be heretical, which he had written againſt the Popes Authority, when he was called *Æneas Sylvius*. The Speech of *Anthony Arnald* in the Parliament of *Paris* againſt *John Chaſtel*, who attempted to murder the King. *Congregat.* 10. *Roger Widdringtons* Apology againſt *Bellarmin. Congreg.* 12. And his *Theological Diſputation* concerning the Oath of Allegiance. *Congreg.* 13. *God and the King*. Congreg. 16. The *Explication* of the Oath of Allegiance, called *Zenum ad Catholicos Anglos*. Congreg. 24. *Scutum Regium*, i. e. againſt all King-killers, and their Patrons. *Congreg.* 25. *William Barclay* of the Pope's Power. *Congreg.* 10. But moſt ſevere they are upon our King *James* his *Apology* for the Oath of Allegiance, *Congreg.* 8. This Book, they ſay, contains pernicious and execrable Hereſies, contrary to the Truth and purity of the Holy Catholick Faith. And all Perſons are prohibited to read or keep it, upon pain of Excommunication (from which they cannot be abſolv'd but by the Pope) and the *Mulct* of a thouſand *Ducats*. Some of theſe (with many more, which I have no time to mention) were cenſur'd by the Council of *Trent*; and others by the *Pope*, *Cardinals*, &c. authorized thereunto by that Council. *Seſſ.* 25. *ſub. fin.*

2 From

2. From the *Decrees* and *Practices* of their *Popes*. From their *Decrees* and *Constitutions*. *Gregory* 1. give great Priviledges to S. *Medard* in *Soissons*, with an expreis Order, *That the King or Potentate should be degraded or depos'd, that did violate them.* This is urged by *Suarez*, *Bellar.* *Azorius*--- for the Popes Depoling Faculty. *Baronius* glories much in it. *anno* 593. *n.* 86. And *Gregory* 7. made uſe of it, to juſtify his Depoſing of *Henry* 4. Emperor of *Germany*. *Bellarmin contra Barclaium p.* 308. ‘ *Becanus Controv. Angl. p.* 128. Let all know, that they are abſolv'd ‘ from their Fidelity and Allegiance to thoſe, that are fallen into He- ‘ reſy, notwithſtanding all former Oaths and Promiſes made unto ‘ them. *Decret. Gregor. Lib.* 5. *Tit.* 7. *cap* 16. *Boniface* 8. decreed ; ‘ That the Church hath two Swords, Spiritual and Temporal ; that the ‘ Spiritual Power may inſtitute and judge the Temporal, according to ‘ that of *Jeremy* ; *Behold, I ſet thee over the Nations, and over the King-* ‘ *doms, to root out, and to pul down* &c. And he declares it neceſſary to ‘ ſalvation, for every Humane Creature to be ſubject to the Roman ‘ Biſhop. *Extrav. Lib.* 1. *Tit.* 8. *Cap.* 1. We obſerving (ſaith *Gre-* ‘ *gory* 7.) the *Decrees* and *Conſtitutions* of our Holy Predeceſſors, do ab- ‘ ſolve all from their obedience to Excommunicate Perſons, whereunto ‘ they were formerly oblig'd by Oath or any other way ; and do ſtrict- ‘ ly charge them, that for the future they yield no Allegiance to them. *Decret.* 2. *pars. Cauſ.* 15. *Quaſt.* 6. *Cap.* 4. And the like *Decree* we find in the next *Chap.* made by *Urban* the ſecond.

To theſe I will add the *Bull* or *Breve* of Pope *Paul* 5. againſt our *Oath* of *Allegiance* ; in which he declares. That they cannot, without moſt ‘ evident and grievous wronging of Gods Honour, bind themſelves by ‘ that *Oath*. And afterwards, That it cannot be taken with ſafety of ‘ the *Catholick Faith*, and of their ſouls health ; ſince it containeth ‘ many things, that are plainly and directly contrary to *Faith* and *Sal-* ‘ *vation*. And Pope *Urban* 8. in his *Bull* ſent to the Catholicks in *Eng-* *land* 1626. calls it, *That pernicious and unlawful Oath of Allegiance.* And a little after tells them : *That which our Predeceſſor* Paul 5. *with ſo great deliberation decreed, that ought ye altogether to obſerve as a Decree of Truth.* And again, *Sooner ought the Sword of the Mighty take from a Chriſtian his Life, than his Faith :* Implying, that a man loſes his *Faith*, when he takes this *Oath*. And yet our King *James* hath told the World, ‘ How careful he was, that nothing ſhould be contained in it, except ‘ the Profeſſion of Natural Allegiance, and Civil and Temporal Obe-

‘ dience,

' dience, with a promiſe to reſiſt all contrary uncivil Violence. *Monitory Preface to all Chriſtian Monarchs.* p. 292. Thus I have clear'd the Propoſition from the *Canons* and *Decrees* of ſeveral Popes; which are confirmed by that much admired Council of *Trent Seſſ.* 25. *Cap.* 20. ' Wherefore it decrees and commands, that the Sacred *Canons*, and all ' *General Councils*, together with other *Apoſtolical Sanctions*, made in ' favour of Eccleſiaſtical Perſons and Eccleſiaſtical Liberty, and againſt ' the Violators thereof (all which it renewes by this preſent Decree) ' be preciſely obſerv'd by all men. This, you ſee, comprehends all their *Canons*, *Decretals*, *Clementines*, *Extravagants*, *Bulls*——. And they are ſworn unto by every *Prieſt* at his *Ordination*, accord'ng to the ' *Bull* of Pope *Pius* 4. I vow and ſwear true *Obedience* to the B'ſhop ' of *Rome*, the *Succeſſor* of Saint *Peter Prince* of the Apoſtles, and *Vicar* ' of Jeſus Chriſt. And all other things do I undoubtedly rece.ve an l ' confeſs, which are delivered, defined, and declared by the Sacred ' *Canons* and *General Councils* &c. So help me God.

And the *Practices* of ſeveral *Popes* have been agreeable to theſe *Decrees* and *Conſtitutions*.

Gregory 2. rebell'd againſt the Emperor *Leo Iſaurus*, and made *Rome* and the *Roman Dutchy* to do the ſame; becauſe he prohibited the adoration of Images. *Bellar de Roman. Pontif. lib.* 5. *cap.* 8. *Azorius Juſtit. Moral. Tom.* 2. *p.* 1669. *Sigonius Hiſtor. de Regno Ital. p.* 103.

Gregory 3. with the Conſent of the *Roman Clergy*, deprived *Leo* 3. Emperor of *Conſtantinople*; becauſe he had taken Images out of Churches. *Platina in vit. Gregor. Azorius Inſtit. Moral. Tom.* 2. *p.* 1610.

Pope Zachary abſolv'd the people of *France* from their Allegiance to *Childerick* their King, and depoſed him. *Bellar de Roman Pontif. lib.* 5. *cap* 8. *Azorius Tom.* 2. *p.* 1669. *Perrons* Oration to the third *Eſtate* of *France*. That Pope *Zachary* only conſented to *Childerick's* depoſition (as this *Gentleman* affirms *p.* 43.) is moſt falſe; which *Bellarmin* proves from the *Annals* of *France*, and the Teſtimony of *Eginarthus*, *Aimonius*, *Rhegino*, *Lambertus Schaphnaburgenſis*, *Sigebertus*, *Hermannus*, *Marianus Scotus*, &c. *Contra Barclaium p.* 318--.

Steven 2. ſet on *Pepin* King of *France*, to expel the *Exarchs* out of *Italy*, and obtained of him the *Exarchat* for himſelf, which belong'd to th: Emperor of *Conſtantinople*, *Platina*.

Leo 3. tranſlated the Empire from the *Greeks* to the *Germans*. *Bellar. de Rom. Pontif. lib.* 5. *c.* 8, *Boucher de juſta Henrici* 3. *abdicatione p.* 17. *Perrons Oration.*

Gre-

Gregory 7. excommunicated *Henry* 4. Emperor of *Germany*, and translated the Empire to *Rodulph* Duke of *Saxony*. *Platina. in vit. Bellar. de Rom. Pont. lib.* 5. *c.* 8. *Azorius Tom.* 2. *p.* 1610. And give absolution of all their sins to those, that adhered to *Rodulph*, and opposed *Henry*. *Baronius* an. 1080 *Sect.* 12. The same Pope excommunicated and deposed *Boleslaus* 2. King of *Poland*. *Azorius Tom.* 2. *p.* 1669. *Boucher. p.* 17.

Urban 2. excommunicated and persecuted *Henry* 4. Emperor of *Germany*. *Platina in vit. Urbani*. The same Pope excommunicated and depos'd *Philip* 1. King of *France*. *Bellar. Contra Barclaium p.* 29. *Matth. Paris an.* 1095.

Paschal 2. made the Son of *Henry* 4. Emperor of *Germany*, to take Arms against his Father, and depos'd him in a *Synod* held at *Mentz* by the Popes command for that purpose. *Aventinus Annal lib.* 5. And he commanded *Robert* Earl of *Flanders* to destroy the Clergy of *Cambray* and *Liege*; because they adhered to *Henry* 5. And he was to do it for the remission of all his sins. *Bochel decret lib.* 5. *c.* 6. *de Pascal. & Leod.*

Adrian 4. excommunicated *William* King of *Sicily*, and absolved his Subjects from their Allegiance to him. *Platina in vit. Becanus Controvers. Anagl. p.* 107.

Alexander 3. excommunicated *Frederick* 1. Emperor of *Germany*, and perswaded the Towns of *Italy* to rebel against him. *Platina in vit. Alex.* This Pope excommunicated *William* Duke of *Apulia*, and engaged the foresaid Emperor to fight against him, to gain that *Dukedom* to the Chair of Rome. *Platina ibid.* And the same Pope excommunicated and depos'd *Frederick* 2. Emperor of *Germany Platina ibid.*

Celestin 3. gave *Constantia* a Nunne to *Henry* 6. Emperor of *Germany*, and gave him for her *Dowry* the Kingdom of both the *Sicilies*, upon condition he should expel *Tancred*, who opposed his Election. Hereupon a bloody War arose between those two Princes. *Platina in vita Celest.* And he excommunicated *Phil. Augustus Boucher p.* 210.

Innocent 3. excommunicated the Emperor *Otho* 4. and depriv'd him of the Empire. *Platina in ejus vita. Bellar. de Sum. Pontif. lib.* 5. *c.* 8. *Azorius Tom.* 2. *p.* 1610. And the same Pope deprived our King *John*, and provoked his Subjects to rebel against him. *Azorius Tom.* 2. *p.* 1669. and gave to *Philip* of *France* the remission of all his sins upon condition of invading and conquering *England*. *Matth. Paris p.* 232. Where the Story is thus related: The Pope by the Counsel of the Cardinals, Bishops

' Bishops, and other prudent men, gave a definitive Sentence, that ' the King should be deposed; And for the execution of that Sentence, ' the Pope writ to the most Potent King of the French, *Philip*, that ' for the remission of his sins, he should take that labour upon him.

' *Honorius* 3. and *Gregory* 9. excommunicated and depos'd *Frederick* 2. Emperor of *Germany*, and raised several Rebellions against him. *Platina in vit. Honor. & Greg. Matth. Paris in Henrici* 3. *Angl. vita.*

Innocent 4. excommunicated and depos'd the same Emperor, *Platina in vit. Innocent. Bellar. lib* 5. *c.* 8. And the same Pope excommunicated and deprived *Conrade* Emperor of *Germany*. *Matth. Paris p.* 825.

Urban 4. prevailed with *Charles* Duke of *Anjou* to invade *Sicilie*, and deprive *Manfred* the King. *Onuphrius Annotat. in Platin. p* 214.

Gregory 10. promoted the Rebellion of *Michael Palæologus* against *Baldwin* 2. Emperor of *Constantinople*, and gave him the Empire. *Bozius de Jure status lib.* 3. *cap. p.* 287---.

Martin 4. deposed *Peter* King of *Arragon*, and absolv'd his Subjects from their Allegiance to him. K. *James* his Works. *p.* 397. *Becanus Controv. Angl. p.* 107.

Boniface 8. subjected *Philip* of *France*, and his Kingdom to the Emperor *Albert*. *Azorius Tom.* 2. *p.* 1663. And *Platina* gives this Character of him: *That he studied to give terror rather than Religion unto Emperors, Kings, Princes, and Nations; and labour'd to give and take away Kingdomes according to his pleasure.* In vit. Bonif.

John 22 or 23. excommunicated *Lewis* 5. Emperor of *Germany*, and depriv'd him. *Platina*. And *Benedict* 12. did the same. *Platina in vit. Joh. & Benedict*. And the like was done by *Clement* 6. *Platina*. *Azorius Tom. p.* 1610. And he excommunicated all the Bishops, that adhered to him, and fixed Bulls on all the Churches doors to raise Rebellion against him.

Julius 2. excommunicated *Lewis* 12. of *France*, and gave his Kingdome to the first Conqueror. *De Serres p.* 560. He excommunicated the *Venetians*, and gave their Dominions to any, that would take them. He excommunicated the Duke of *Ferrara*, and invaded his Country by Arms. *De Serres*. And he excommunicated the King of *Navar*, and gave his Kingdom to the King of *Arragon*, who thereupon invades and takes it. *Azorius Tom.* 2. p. 1670. *Guicciardin lib.* 11. *p.* 444. *Onuphrius in ejus vita*. 'Tis thought he was the death of two hundred thousand Christians in seven years time.

Pius 5. issued out a *Sentence Declaratory* against Q. *Elizabeth* of *England*; wherein her Subjects are declar'd absolv'd from the Oath of Allegiance,

giance, and every thing due unto her, and those that adhered to Her, are involv'd in the *Anathema Sanders de Schismate Anglicano. lib.* 3. *p.* 815. *de Visib. Monarch. lib.* 7. *p.* 706. Hereupon a *Rebellion* was design'd. *Sanders ibid. Felton* who fixed this *Declaratory Sentence* of the Pope upon the Bishop of *Londons* Gates, and suffer'd for it, is accounted a glorious Martyr. *Sanders de Visib. Monarch. p.* 710. And so is the Earl of *Northumberland*, who hereupon raiſ'd a *Rebellion*, and was executed for it at *York*. *Sanders de Schism. Angl. p.* 310.

Sixtus 5. excommunicated *Henry* 3. of *France*, and all his Adherents. *Cicarella in vita Sixti. Boucher. p.* 403. This Pope excommunicated the King of *Navarre*, and absolv'd his Subjects from their Allegiance, *Cicarella ibid.* And *Gregory* 14. sent great Summes of Money into *France* to pomote the Rebellion of the Leaguers. *Cicarella in vit. Greg.*

Paul 5. excommunicated the Duke and Senate of *Venice*, and depriv'd them of their Priviledges. *Bzovius in vit. Pauli.*

Paul 3. issued out a thundering Bull against our *Henry* 8. in which he deprives him of his dominions. *Onuphrius in ejus vita.*

To this *Catalogue* of excommunicated and deposed Princes, we might add *Sanctius* King of *Portugal*, who left his Kingdom by the Command of *Innocent* 4. *Greg. Tholosanus de Repub. Lib.* 26. *cap.* 4. *Ladislaus* King of *Hungary* deposed by *Alexander* 5. ibid. *Ferdinand* deprived of the Kingdom of *Naples* by *Innocent* 8. ibid. *Georg. Pogebracius* King of *Bohemia* deposed by *Paul* 2. ibid. *Desiderius* King of *Lombardy* excommunicated by Pope *Adrian. Becanus Controv. Angl. p.* 107. *Rogerius* King of *Sicily* excommunicated by *Innocent* 2. ibid.

Here, *Sir*, you have above forty *Emperors*, *Kings*, and *Princes* excommunicated and depos'd by *Roman* Bishops; and yet this *Country-Gentleman* hath the confidence to tell us *p.* 45. *That the Popes are few that can be justly taxed with this over-reach of due limits.*

3. I will now in the last place produce their most approved Councils for the further confirmation of this truth. If Practice may be admitted to speak in this Point (which with our *Romanists* is none of the weakest Arguments) we shall find that Princes may be lawfully deposed, and that confirm'd by the Grandeur of such Meetings. *Gregory* 7. in a Synod at *Rome*, in which Arch-bishops, Bishops, Abbats, and an infinite number of the Clergy were present, solemnly excommunicated and deposed *Henry* 4. Emperor of *Germany*. *Baronius an.* 1080. *Sect.* 16. And this Decree or Sentence was confirm'd by *Gregorie's* Successors in several Councils

Councils. By *Victor.* 3. in a Council at *Beneventum. Leo Oſtienſis in Chronico Caſſinenſi lib.* 3. *c.* 71. By *Urban* 2. in a Synod at the ſame place, *an* 1091. *Bertoldus Conſtantienſis.* In another Synod at *Placentia* before an innumerable Multitude. *an.* 1095. And the ſame year in another at *Claremont Matth. Pariſ ad an.* 1095. *p.* 22. By *Paſchal* 2. in a general Council at *Rome* an. 1102. *Abbas Urſpergenſis.* By *Gelaſius* 2. in a Council at *Cologne. Idem an.* 1118. By *Calliſtus* 2. in a Council at *Rhemes*, in which 400. Fathers were aſſembled. *Abbas Urſperg. Sugerius in Vita Ludovici Reg. Francor. Rogerius in Annal. Angl.* All which we have atteſted by their great *Bellarmin contra Barclaium p.* 108---. *Alexander* 3. in a Synod at *Claremont* excommunicated *Frederick* 1. Emperor of *Germany*, *Platina in vit. Alex.* And *Urban* 2. did the like to *Philip* of *France* in a Council held at the ſame place. *Spondanus. p.* 969. And *Innocent* 4. in a Council held at *Lyons*, excommunicated *Frederick* 2. Emperor of *Germany*. and abſolv'd his Subjects from all Homage and Fealty due unto him. And further declar'd, *That if they for the future own'd him for their Emperor, or any other aſſiſted him, they were* ipſo facto *involved in the ſame Curſe.* Sexti Decret. lib. 2. Tit. 14. cap. 2.

I will paſs by other Inſtances of this nature, and proceed to the Decrees of their General Councils, which juſtify ſuch ſevere proceedings againſt Kings and Princes. *Gregory* 7. in a Council at *Rome* with the conſent of thoſe Fathers made this Decree; *That it was in the Pope's power to depoſe Emperors, and abſolve Subjects from Obedience to their Princes.* Baronius, *an.* 1076. *Sect.* 31. In the *Lateran* Council under *Alexander* 3. we find it decreed. 'That the Subjects of Princes favouring *Heretick*s 'are abſolv'd from their duty of Homage and Fealty, ſo long as thoſe 'Princes Continue in ſuch impiety. *cap.* 27. And in the next *Lateran* Council under *Innocent* 3. we have this moſt Loyal Conſtitution. *cap* 3. 'That if a Temporal Lord, being commanded and warned by the Church, 'ſhould neglect to purge his *Dominions* of *Hereſy*, he ſhould firſt be ex-'communicated by the *Metropolitan* and the other Biſhops of his *Pro-'vince*; and if within a year he refuſe to give ſatisfaction, let the '*Pope* be informed of it, that he may declare his *Vaſſals* free from their '*Allegiance*, and expoſe his *Dominions* to be ſeized on by *Catholicks*, 'who, having thruſt out the *Heretick*s, might thence forward poſſeſs 'it without any Contradiction, and keep it in the true Faith: Yet let 'not this be prejudicial to the Principal Lord, on condition that he no 'way hinder this proceeding. And then they add, That the ſame

Law

'Law is to be obſerved againſt thoſe, who have no principal Lords. From theſe words *Becanus* inferres three things, and indeed they are expreſly contained in them. 1. *That all Kings and Princes, whether Supream or Subordinate, are oblig'd by Oath to uſe their utmoſt endeavours for the Extirpation of thoſe Hereticks, which are condemned by the Church*; and particularly thoſe, that deny *Tranſubſtantiation*, which Doctrine was here 'firſt determined. 2. *That if, being admoniſhed by the Church, they neg-* 'lect to do it, *they are to be excommunicated by the* Metropolitan, *and o h r* 'Biſhops *of the* Province. 3. *That if they obey not within a year, they* 'are to be deprived of their Kingdomes *and* Countries, *and their* Subjects 'abſolv'd from their Allegiance by the Pope. And therefore (ſaith he) 'all that acknowledge the *Authority* of this *Lateran* Council, ought to 'confeſs; *That* Kings *and* Princes *may not only be excommunicated, but* 'depoſed by the Pope. But this Council is received by all Catholicks; 'and there's good reaſon for it. 1. Becauſe it was General. 2. Becauſe 'twas approved by the *Pope*, and received with the common 'Conſent of the whole World. 3. Becauſe 'twas the greateſt and 'moſt famous Council; For beſides the *Pope*, there were preſent in it 'two *Patriarchs* in perſon, and two by their *Legats*; ſeventy *Arch-* 'biſhops, four hundred *Biſhops*, eight hundred *Abbats* and *Priors*; beſides 'the *Legats* of Emperors, &c. *Controv. Angl. p.* 110--. The Council of *Conſtance* alſo hath appear'd as zealous for this depoſing Doctrine; witneſs her Decree, *Seſſ.* 17. 'All that ſhall hinder their great Patron *Sigiſ-* 'mund from meeting with the King of *Arragon*, whoſoever they be, 'though *King*, *Prince*, *Duke*, *Earl*--. they are beſides Excommunica- 'tion, deprived *ipſo facto* of all their Secular Honour and Dignity. And in the *Bull* of Pope *Martin* 5. read and approved in the laſt *Seſſion* of that Council, we find the ſame Doctrine aſſerted in theſe Words: 'All Profeſſors of the Chriſtian and Catholick Faith, the Emperor, 'Kings, Dukes, Princes--- are required to expel all *Hereticks* out of 'their Kingdomes, Provinces, *&c.* according to the Canon, *Sicut* 'ait &c. that is, the third *Lateran* Council, which hath been already mention'd. And the Penalty is expreſſed towards the end of this *Bull* viz. *That all Perſons favouring* Hereticks, *though* Kings *or* Queens, *or* Dukes, *or whatever other worldly* Dignity *they are poſſeſſed of, be not only excommunicated, but deprived of ſuch their worldly Goods and Dignities.* What can be more fully expreſt? and yet our *Country Gentleman* hath the Confidence (or rather the Impudence) to tell the World, *That the*

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Council of Conſtance *hath condemn'd this King-depoſing Doctrine.* I will add but one Council more, but that which our *Adverſaries* glorie moſt in *viz*: that of *Trent*, which hath paſſed this Decree. *Seſſ. 25. c. 19. If the* Emperor, King, Duke, Prince--- *ſhall grant in their Dominions a place for Duelling, they ſhal be excommunicated and deprived of the Dominion of the City, Caſtle, or place where ſuch a* Duel *hath been fought, if they were held in* Fee *from the Church.* And that *England* is thus held ſince King *John's* Grant, all *Catholicks* affirm. And thus, *Sir*, I have Produced other kind of Proofs for this Poſition: *That the Pope in certain Caſes may excommunicate and deprive Kings*; than our Adverſary hath, or can produce againſt it. 'Tis ſo fully and frequently determin'd by their *Popes* and *Councils*, that I do not ſee how any Man can be a ſincere Papiſt, much leſs take Orders in that Church, and profeſs a diſ-belief of it. And this being ſo, I wiſh men would conſider, what little Aſſurance a *Proteſtant* Prince can have of the Loyalty of his Catholick Subjects; ſince by their Religion they lawfully may, nay, in duty muſt (if an opportunity be preſented) riſe againſt him, fight with him, aſſaſſinate and murder him, when he's excommunicated by the Pope.

This *Gentleman* in the next place endeavours to vindicate his Church from that bloudy Complotment, the *Gun-powder-Treaſon*; telling us. 1. That only a few inconſiderable Perſons, and Male-contents were engaged in it, or conſenting to it; which is moſt notoriouſly falſe. 2. That *Maſſes* or *Prayers* were then offered for the good Succeſs of the Catholick deſign, *i.e. To obtain his Majeſties gracious releaſe from thoſe afflictions they had long groaned under.* p. 65. A pitieful come off, and moſt groundleſſe Suggeſtion; for what afflictions did they then groan under? King *James* hath long ago told the World. 'That whatſoever was her
'juſt and merciful Government (meaning Q. *Elizabeth*) over the *Papiſts* in her time, my Government over them ſince hath ſo farre exceeded hers, in Mercy and Clemency, as not only the *Papiſts* themſelves grew to that height of Pride, in confidence of my mildneſs, as they did directly expect, and aſſuredly promiſe to themſelves *Liberty* of *Conſcience*, and equality with other of my Subjects in all things; but even a number of the beſt and faithfulleſt of my ſaid Subjects, were caſt in great fear and amazement of my Courſe and proceedings. How many did I honour with *Knighthood*, of known and open *Recuſants*? How indifferently did I give Audience and Acceſs to both ſides, beſtowing equally all favours and honours on both Profeſſions?---. *Apolog. p.* 253. Thus

Thus you ſee, if we may take the word of a King, that *Maſſes* were not offer'd to obtain his Majeſties gracious releaſe from ſore afflictions. Beſides, if this was the deſign, why were not the People acquainted with it? what danger could be ſuppoſ'd in telling them plainly, *That Maſſes muſt be offered for a releaſe from their afflictions?* King *James* in his *Monitory Preface* to all Chriſtian Monarchs *p.* 291 informs them, 'That a 'great number of his *Popiſh* Subjects of all Ranks and Sexes, both men 'and Women, as well within as without the Kingdome, had a confuſed Notion, and an obſcure knowledge, that ſome great thing was 'to be done in that Parliament for the Weal of the Church, although 'for ſecrecies cauſe, they were not acquainted with the particulars; 'and that certain *Forms* of Prayer had likewiſe been ſet down and uſed 'for the good ſucceſs of that great Work. Their *Prieſts* uſually concluded their *Maſſes* and *Oblatory Sacrifices* with their Prayers for the good ſucceſs of the Catholick deſign. And theſe Verſes were made and uſed by *Garnet*.

Gentem auferte perfidam credentium de finibus,
Ut Chriſto laudes debitas perſolvamus alacriter.

And others pray'd thus: *Proſper, Lord, their pains, that labour in thy Cauſe day and night; let Hereſy vaniſh away like ſmoak, let their Memory periſh with a Crack, like the ruin and fall of a broken Houſe:* Speed in King James p. 892. Thus though the *Deſign* it ſelfe was underſtood by *Few* (for it was neither ſafe nor neceſſary to impart it to many) yet the *Papiſts* generally knew, that there was a *Deſign* in hand. And though there were but a *Score*, in the *Treaſon*, yet there appear'd *Fourſcore* in the *Rebellion*: and it cannot be imagin'd, that ſo ſmall a Number could expect, without any other Aſſiſtance, to have made any great advantage of ſurpriſing the *Lady Elizabeth*. And that great numbers of Roman Catholicks beyond Seas were acquainted with this horrid *Treaſon*, hath been abundantly prov'd by Many: nay, that it was carried on with the *Privity* and *Approbation* of the *Pope*, is evident, both from *Delrio diſq. Mag. lib. 6. cap. 1. Sect. 2.* and from what our Biſhop *Andrews* hath aſſerted from the voluntary Confeſſion of a *Jeſuit* viz. 'That his *Holineſs* had order'd three 'Bulls to be in readineſs on the other ſide the *Water*, which were to be 'ſent over, and publiſhed in ſeveral parts of this Nation, ſo ſoon as 'the *Blow* was given. *Tort. Torti.*

May we not then moſt juſtly charge their Church with this matchleſs *Treaſon*? ſince ſuch practices are agreeable to her Doctrines, and never any

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puniſhment inflicted by her on theſe *Traytors*. Nay, ſo far have they been from cenſuring theſe perſons, that two *Jeſuits* (principal Conſpirators) were ſo kindly receiv'd at *Rome*, that one was made the *Popes Panitentiary*, and the othera *Confeſſor* in S. *Peters* at *Rome*. And *Widdrington* aſſures us, that *Garnets* Name was inſerted into the *Engliſh Martyrology*; that his *Bones* were kept for *Reliques*, and his *Image* ſet over *Altars*, as of a holy *Martyr*. *Append.* p. 150. Such Honour have *Traytors* in the Roman Church: and yet this *Gentleman* hath the Impudence to affirm, *That She abhors and puniſhes ſuch Traytors, as ſeverely as any* Proteſtant *can wiſh*. p. 67. When ſome in the late Times had proceeded to ſuch a height of wickedneſs, as to take away the life of our *Gracious Soveraign* (which our Adverſary is pleas'd to object againſt us, though 'tis more then probable, that they were the *Contrivers* and *Promoters* of it, from what I urged out of Dr. *Du Moulin* (which was never anſwered by any) and others have atteſted) how did the *Church* and *Nation* groan, and were impatient till they could vindicate the Honour of our Religion and Countrie, not only by an execution of Juſtice on the immediate *Actors*, but by declaring in Parliament againſt the *Principles* that led them to it. Let this *Gentleman* ſhew us, that the like hath been done by the *Court* or *Church* of *Rome* againſt the *Principles* or *Actors* of this *Gun-powder-Treaſon*, and with my conſent, it ſhall never more be objected againſt them. And thus, *Sir*, I have conſider'd all that's material in his firſt *Chap.* except his bitter *Invectives* againſt *Proteſtants*, which I reſerve for another place.

I will wholly wave his ſecond *Chap.* in which there's not one true and pertinent word, excepting *Bellarmin's* Aſſertion, *That* Jeruſalem *and not* Rome, *ſhall be the Seat of Antichriſt*; for which ſeveral Fathers are cited by him: But moſt of them are ſuch, as he himſelfe (*de Scriptor. Eccleſ.*) confeſſeth to be Spurious. *Sir*, if you pleaſe to compare this *Chap.* with the Second *Chap.* in my Book, you'l ſee the Honeſty of the Man, and find, that he hath not ſo much as mention'd (ſo farre is he from anſwering) what is moſt material in it. What is there quoted out of the *Fathers*, and their own *Authors*, I avouch to be true, and can give an Ocular demonſtration of it, when he, or any other ſhall call upon me.

Let us proceed to his third *Chap.* where (*p.* 101) he confidently affirms, That we cannot know, which are the true Copy's of Gods Word, without the teſtimony of their Church; and conſequently cannot charge them with any Corruptions of Holy Scriptures. But the Learn'd Dr. *Stillingfleet* hath ſufficiently prov'd. 'That without this Teſtimony, we may be aſſur'd

'assur'd, there are no material Corruptions either in the Original *Hebrew* of the Old, or *Greek* of the New Testament *viz.* By the diligent comparing the present *Copy's* with the most *Ancient *M S S.* by the observation of what Citations of Scripture are produced by those of the *Fathers*, who liv'd when some of those *Autographa* were extant (as it is apparent some were in *Tertullians* time, and some tell us, that the Authentick *Apocalypse* was preserved in the Church of *Ephesus* in *Honorius* his time) by the diligence of the Primitive *Writers* in taking notice of the least attempt for falsification or corruption of the Text; For when *Marcion* began to clip & falsify the Text, *Irenæus* presently takes notice of it, and gives him a sufficient rebuke for it: and so doth *Tertullian* and *Epiphanius*. So that whatever endeavours were made, they were presently discovered; as that of the *Arrians* by S. *Ambrose*, that of *Tatianus* his *Monotessaron* by *Theodoret*. Besides, it is observable, that among those multitudes of *Various Lections* in the New Testament, of which *R. Stephen* made a Collection out of sixteen *M S S.* of 2384. (which probably were occasioned by the general dispersion of Copies, and the multitudes of transcriptions by such as were either ignorant or careless) yet there are none which are material (as *Bellarmin* hath confessed *de Verb. dei. lib.* 2. *cap.* 2, 7.) so as to entrench upon the integrity and authority of the Copies, as a rule of *Faith* and *Manners*; they are but *Racings* of the Skin, no *wounds* of any vital Part. &c. *Ration. Account* p. 215.--- And *Bellar.* dares not say more of the *Vulgar Latin.* de V. D. lib. 2. c. 11.

The same Course with Sixtus 5. and Clement 8. pretended to take in their Editions of the Vulgar Latin. Præf. ad Bibl. Sixt. & Clem.

But the *Hebrew Doctors* (saith this *Gentleman* p. 97. 98.) have corrupted the Old Testament, and the *Greeks* the New. But the first is absolutely deny'd by their great *Bellarmin* (to pass by others) and he urges five Arguments for it, the weakest of which our *Adversary* is not able to answer. *de Verb. dei. lib.* 2. *cap.* 2. And to the *Tikkun Sopherim*, produced by *Porchetus*, he answers, That the truth of it may be justly questioned; since there's no mention of it, but in the *Thalmud*, which is a most fabulous Book. And those *Fathers*, which were more Ancient than the *Thalmud*, make no mention of it. *ibid.* And to that Place, Cited out of *Justin*, he answers. 'That *Justin* doth not say, that the *Hebrew* Text 'was corrupted by the *Jews*, but that of the 70 *Interpreters*. ibid. And 'concerning the Corruption of the New Testament, *Bellarmin* saith, 'That though *Hereticks* have endeavoured to deprave it (which is all 'that our Adversaries Testimonies *p.* 98. do prove) yet Catholicks were never

That is, Irenæus, Origen. Basil, Ambrose, and Hierom.

'never wanting, who discover'd and prevented those Corruptions. *de Verbo dei lib. 2. cap. 7.* And so much is affirmed by the great S. *Austin*, who writing against the *Manichees*, saith. 'That with a deal of Impu-
'dence, or, to speak mildly, with much weakness, they charged the
'the Scriptures to be corrupted; and yet could not prove any corruption by any Copies that are extant. *de Utilit. Credend. cap.* 3. And this *Father* lived almost 3 *Centuries* after *Irenæus*, almost 2 *Centuries* after *Origen*, almost 1. *Century* after *Basil* and *Ambrose*, and about 30 years after *Hierom*. And if the *Hebrew* and *Greek* Copies are so corrupt, as this *Gentleman* pretends, why did their Infallible Master, *Clement* 8. correct the *Vulgar Latin* according to the *Original*, in above 2000. places (as Dr. *James* hath observed) when the contrary Reading was established by *Sixtus* 5. *Præf. ad Bibl. Clem.* And he might have added several thousands more, but *consulto immutata relicta sunt ad offensionem populorum vitandam*, they were purposely omitted, lest the People should take offence at them. *ibid.*

Have not we then the greatest reason, to rely on the *Originals*, when the *Pope* himself appeals to them, and reforms by them? for certainly the *Hebrew* and *Greek* are as obvious to us as them.

Besides, we are advised by the *Ancients* to go unto the *Hebrew* and *Greek* Fountains. *As the purity of the Books of the* Old Testament *must be examined by the* Hebrew, *so the purity of the Books of the* New Testament *must be examined by the Rule of the* Greek Text. S. Hierom Epist. ad Lucinium. *Men whose natural* Language *is* Latin, *have need of two other* Tongues *for the knowledge of the Holy Scripture, the* Hebrew *and the* Greek; *that they may have recourse to the precedent* (Hebrew *and* Greek) *Copies, when the infinite variety of the* Latin Interpreters *brings some doubt.* S. Austin lib. 2. de Doctrin. Christ. cap. 11. To these *Amandus Polanus* hath added several both of the Greek *and* Latin *Fathers* Symphonia. Cathol. lib. 1. Nay we are obliged to this by their *Pontifical* Law: *Ut veterum librorum fides de Hebræis voluminibus examinanda est, ita novorum veritas Græci sermonis normam desiderat.* Decret. pars 1. dist. 9. c. 6.

In the next place he endeavours to confute those *petty Instances* (as he calls them) I urged against their *Vulgar Latin.* p. 105--.

To the first *viz. Gen.* 3. 15. which the *Vulgar Latin* reads, *Ipsa conteret. She shall bruise thy head* (contrary to the *Hebrew Sept. Chald. Paraph.* &c.) He answers, that *Victor, Alcimus, Avitus*, S, *Chrysost.* S. *Ambrose*, read it so. But the first, though Ancient, was not a *Writer* of any Note;

and

and *Bellarmin* gives this Character of him, *That he was more addicted to the ſtudy of Rhetorick, than Divinity, and the Holy Scriptures.* De Script. Eccleſ. p. 124. The ſecond and thitd viz. *Alcimus* and *Avitus*, I never heard of before, and Challenge this *Gentleman* to produce them, or any *Authentick Writer*, that makes mention of them. I ſuppoſe he means *Avitus Alcimus*, urged by *Bellarmin De V. D.* who is an Author as obſcure as the former.

That S. *Chryſoſtom* reads it ſo, is falſe. Indeed *Philipus Montanus*, who tranſlated *Chryſoſtom*, renders it, *Ipſa*, but he hath placed a *Note* in the *Margin*, that plainly ſhews the truer reading to be *Ipſe*. And ſo much is intimated in his Preface in *Tom.* 1. p. 8. and confeſſed by *Pamelius*, *Annot.* in *lib.* 2. *Cyprian Teſtim. adverſus Judæos n.* 51. *S. Auſtin Ambroſe*, *Gregory*, and *Beda* have not only followed a corrupt *Tranſlation* of this Verſe, but alſo given us an *Expoſition* different, even from all both *Popiſh* and *Proteſtant* Commentators, and contrary to the plain ſcope of the place.

I could add as a further Proofe of this Corruption, the Teſtimony of *Irenæus adverſus Hæreſ. lib.* 3. *cap.* 38. and *lib.* 4. *cap.* 78. *S. Cyprian lib* 2. *Teſtim. adv. Judæos. S. Hierom Quæſt. Hebr. in Gen. Pope Leo Serm.* 2. *de Nativ. dom.* who lived in the 5 Century. *Iſidorus Peluſiota lib.* 1. *Epiſt.* 426. who liv'd in the ſame Century. And *Lucas Brugenſis* aſſures us, that almoſt all the Fathers read *Ipſe. Annot.* 1. Nay, many *Papiſts* have acknowladged this Corruption. *Melchior Canus Loc. Theol. lib.* 2. *cap.* 15. *Andradius Defenſ. Trident. lib.* 4. *c.* 3. *Cardinal Cajetan in Gen. c.* 3. *Brixianus* ---.

Obj. 'Tis falſe ſaith (this *Gentleman*) the *Vulgar Latin* reads ſo abſolutely; for ſome *Editions* have (*it*) for (*ſhe.*) *p.* 107.

Anſ. If by *Vulgar Latin*, he means that of *Sixtus* 5. and *Clement* 8. which is the only authoriz'd *Edition*, 'tis moſt falſe, that any read (*it.*)

But it is time to conſider what he anſwers to *Gen.* 4. 13. *Heb.* 13. 16. And here he tells us. 1. *That* Primaſius (S. Auſtins Schollar) *uſed the word* (merit) *in this very Text*; as alſo *Cyprian and others.* 2. *That the ſame* Greek *Word is thus tranſlated by us*, Heb. 10. 29. 3. *That if we confine this Word to the moſt rigid ſenſe* viz. to obtain, procure-- *the Church will require no other* merit. But. 1. This *Gentleman* doth not inform us, where *Primaſius*, *Cyprian* and others uſe the word (*merit*) in this Text; and I am as backward to believe him, as that *Primaſius* was S. *Auſtins* Schollar, who lived about 100. years after *Auſtin*, according to *Bellarmin's*

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computation. *de Script. Eccles. p.* 179. & 246. 2. 'Tis most false, that the same *Greek* Word is thus translated by us *Heb.* 10. 29. And 3. As false, that the *Roman* Church by *(merit)* understands no more than *to obtain, procure---. Concil. Trident. Sess.* 6. *can.* 32.

The other four *Instances* he passeth over, affirming p. 108. *that they are confuted by* Bellar. *lib.* 2. *De V. D.* whereas two of them are not so much as mention'd by *Bellarmin.* May we not justly wonder, that a man who professeth Christianity, nay, to be a Member of so excellent a Church, should dare to assert such notorious Falsities?

From the *Scriptures* he proceeds to the *Fathers* p. 109. where he tells us, 1. *That the* Fathers *have suffered infinite Corruptions by ignorant* Transcribers, *and the avarice of* Book-sellers. 2. *That divers* Fathers *have writ erroneously, even in things of importance.* 3. *That some of them have been corrupted by* Hereticks, *in those very things wherein they erred not.* And then infers, *That I must acknowledg, that the* Roman *Church in correcting those* Original *or* Accidental *Errours, executes her* Office, *acts a Careful* part, *and manifests her selfe the true* Mother *of Gods Children* p. 111. And a little after assures his Reader, *That the summe of my* Accusation *is, that the* Roman *Church took these corrupt* Fathers *in hand, to make them speak suitably to her* Doctrines.

Sir, you have already seen what little reason we have to take this *Gentlemans* Word, and here no more is offer'd by him to ground our belief upon. We have charged their Church with the *Alteration* of several places in the *Ancient Fathers*; let this *Gentleman* prove those places to have been corrupted either by *Hereticks*, or *Transcribers*, and we'l beg her pardon, and call them from henceforth *Charitable Corrections.* At present, we cannot but think it strange, that the *Fathers* should be so often printed by the *Roman* Church, with so much professed care and faithfulness (expressed in their *Prefaces*) and for so long pass for *Authentick* without one Syllable of any Corruption; and yet in this last *Century*, when *Protestants* began to read them, and urged from them so many express *Testimonies* against their *Novel Doctrines*; they should be charged with so many Corruptions by *Hereticks* and *Transcribers.* Here we must either condemn her former negligence, or suspect her present honesty: and whether of the two is obvious to any man.

'But we cannot (saith he) suspect the Ancient *Fathers* to be corrupted
' by their Church, to multiply Witnesses for *Popery*; for those very *Fa-*
' *thers*, whose *Sayings* or *Corruptions* She corrects, afford plentiful Proofs

of

' of the *Roman* Church's Faith from those sound parts, which are not
' call'd in Question either by the *Catholick* or the *Protestant* Church:
' witness *Perron*, *Bellar.* &c. p. 116.

If all the *Fathers* be so express for *Popery*, why then have their most eminent *Doctors* urged so many spurious Treatises (according to their own Confessions) and falsely alledged others? Let any Person look into *Coccius*, *Bellarmin*, *Canisius* &c. (who trade most with the *Fathers*) and examine how many of those places are convicted of *Forgery* by *Baronius*, *Bellar.* *Erasmus*, *Sixtus Senensis*, *Possevin* &c. and he must either deny what this *Gentleman* hath so confidently affirmed; or grant, that these great *Champions* and profound *Scholars* had been little conversant in the *Fathers*. For take those spurious Treatises out, and their large *Folio's* would dwindle into little *Quarto's*.

'Tis time to leave this, and pass to his next *Chap.* where he lays down these three Propositions, *which contain* (and he might have added confirm) *the contracted Venome and Quintessence of all my objected Cases*, p. 137---.

1. 'That the Church of *Rome* hath universally degenerated from her
' wholesome and Primitive use, and faithful dispensation of that most
' important Sacrament of *Penance*, seeing that contrary to the express
' sense of *Antiquity* she daily and every where allows her Priests to ad-
' mits evidently impenitent, wilfully and uncorrected, and daily re-
' lapsing sinners, and all sorts without exception, to the Sacred benefit
' of Absolution, and Communion: Not one *Confessarius* in ten Thou-
' sand daring once in twenty years to make use of the retaining part of
' his power, for fear of incurring the shameful Censure of singularity.

2. 'That the Primitive Practice of large and severe Injunctions is un-
' warrantably perverted into that fatal indulging of a five Paters, or a
' Rosaries Pennance. A Custom wofully experienced, to beget in
' sinners a damnable presumption, that Gods mercy is at the back of
' the Courteous Confessor.

3. 'That the universally established Doctrine and use of Indulgences
' do expresly thwart the Primitive sense and Practice of that Juridical
' Part, lull Gods People into a presumptuous security, and evacuate
' the Apostles Counsel, *to work out our salvation with fear and trembling*.

Now in vindication of his *Holy Mother*, three things are urged by him.

1. That Pope *Alexander* 7. in the General Congregation at *Rome*, an. 1659. declared, *That the Doctrines* held forth by those *Casuists*, I mention'd, *are false, erroneous, scandalous, dangerous*-- p. 129.

I confess

I confeſs this is as plauſably urged, as any thing I have met with in his whole Book; yet there's little in it, when all things are well conſidered. There had been for ſome years ſharp Conteſts between the *Janſeniſts* and *Jeſuits* in *France*, and how Pope *Alexander* 7. ſtood affected towards the latter, is clear from his ſevere Cenſures of ſeveral Books, that were written againſt them. In the Year 1657. he condemned the *Provincial Letters*, Congreg. 66. *Sommaires des Declarations des Curez de Paris* Congreg. 69. *Jeſuitarum Atheiſmus detectus*, Congreg. 84. *Alphonſi de Vargas Toletani Relatio ad Principes Chriſtianos de Stratagem. & Sophiſmat. Politicis Societatis Jeſu*--- Congreg. 85. &c. But this would not do the work; for the devout ſort of *Catholicks* (to uſe their own Words) were ſcandalized at thoſe Doctrines of the *Jeſuits*, and *Hereticks* made their advantages of them: Therefore the Pope *an.* 1665. (not 1659. as our Adverſary affirms) cenſured certain Propoſitions, delivered by thoſe *Caſuiſts*, which were moſt inſiſted on by their Adverſaries, and offenſive to ſome devout *Catholicks*. We ſee now what 'twas, that put the Pope upon this Cenſure *viz.* the preſent State of Affairs in *France*, and not any diſ-like of the Doctrines; for had they been really diſpleaſing to his *Holineſs*. 1. He would have condemned the Authors of them, and prohibited their Books; which was not done. 2. He would not have been ſo ſevere upon thoſe *Doctors*, that writ againſt them.

2. He urgeth the ſevere *Penances*, impoſed by the Primitive Church upon notorious Offenders; of which he gives us (*p.* 146.) an *Inſtructive Index* (to uſe his own expreſſion) extracted out of *Gratian* &c. And then aſſures his Reader, *that theſe are enough to confront the* Miniſter's *pretended Liſt, and acquaint us with the careful and ſtrict Proceedings of thoſe beſt Ages of the Catholick Church.* p150.

But what is this to the preſent Church of *Rome*, *which* (as he told us before) *hath univerſally degenerated from her wholeſom and primitive uſe, and faithful diſpenſation of that moſt important Sacrament of Pennance*. The *Roman* Church, whilſt a *Virgin* was as ſevere, as now ſhe is become remiſs: and what the *Whore* obtains for twelve pence, the honeſt *Virgin* had ſcarce granted for a Penance of twelve years. It was not then, as now at *Rome*, where *Diſpenſations* and *Pardons* are preſently got at a ſmall rate, according to their *Taxa Cancellariæ Apoſtolicæ*. This *Gentleman* ſeems to queſtion, whether ſuch a Book was ever printed, and allowed by their Church. I thought this was ſufficiently clear'd from the pregnant Teſtimonies of their own *Writers*, which he neither hath, nor

can

can object against. And for his further satisfaction, I will produce the Book, when he, or any other shall call upon me.

'But suppose (saith he p. 151.) the World had seen, or the Pope 'allow'd a Book of that Model, yet I am so just, as to clear the Church 'of that imputation; and to acknowledge, that not only some *Sorbo-'nists*, but even the *Inquisitors* of *Rome*, have stigmatiz'd it.

Certainly this *Gentleman* deserves to be stigmatiz'd for an impudent Lyar. 1. *I affirm* (saith he) *that some* Sorbonists *have condemned this Book*. But where doth he find any mentiond by me, except *Espencæus*, whose pious *Censure* the *Roman* Church is so far from approving, that the *Spanish Inquisitors* have commanded it to be blotted out in their *Expurgatory Index* p. 60. 2. *I acknowledge* (saith he) *that the* Inquisitors *of* Rome *have stigmatiz'd it*, This is as true as the former; for my words are these. *And 'tis worthy of our Observation, that though the* Inquisitors *of* Rome *have placed the* Taxa Cancel. Apostol, *in their* Expurgatory Index, *yet they except nothing against the Book, printed by the* Romanists, *but that only, which was lately put forth with* Banks *his* Annotations, *or which have been corrupted by* Hereticks.

Obj. But why (saith this *Gentleman*) should I quarrel with them for this, since our *Spiritual-Swordmen*, or *Lay-Absolvers* do with approbation extract whole Estates out of the Peoples sinnes?

Ans. What may be done in the dark by some needy and coveteous Persons, I know not; but that such Practices are allow'd by the Laws of *England*, is most false. And let this *Gentleman* make good his Charge against these *Spiritual Swordmen* (as he calls them) and I dare undertake, that our *Reverend Judges* will make them Publick Examples. Other Answers I could return to this Objection, which for Brevity's sake I will pass over.

3. To the last his Answer is, *That he doth not apprehend, that their Church's Doctrine and Sence of* Indulgences, *truly understood, can offer any scandal to the impartial Peruser.* p. 155. *Sir*, if you please to cast an eye upon the incomparable Dr. *Stillingfleet*, and the Learned Dr. *Brevint*, who have lately discussed this Point, you'l see what little truth there is in this *Gentleman's* Assertion, concerning *Papal Indulgences*.

I now leave this, and pass on to his next *Chap.* where 1. He tells his Reader, *that I have pickt up 3 or 4 of the least Authentick, or rather doubtful Miracles, never as yet made use of by any Catholick Controvertist.* p. 166. That these Miracles are more then doubtful, I take to be a great

great Truth But that they were never made use of by any *Catholick Controvertist*, is most false; for some of them are urged by *Bellarmin* to confirm their Doctrines. *De Imagin. lib. 2. cap. 12. de Sacram. Euchar. lib. 3. c. 8.* To pass by others. 2. He brings a *Gordian List of undoubted Miracles in proof of several points of Catholick Faith.* p. 167. But alas! the *Authors* he mentions, are either confessedly Spurious, as * *Athanasius de Passione Imag. Christi.* S. *Austin de Civit. dei lib. 22. c. 8.* &c. or notoriously fabulous, as *Gregorius Turonensis, Paulus Diaconus, Paschasius,* S *Gregory, Beda* &c. or most falsely quoted, as I shall shew anon, *Sir*, if you desire further satisfaction in this Point, be pleas'd to read the fore-mention'd Authors *viz.* Dr. *Brevint* and *Stillingfleet*, where you'l find the Question truly stated, and enough to put any sober Man out of conceit with *Romish* Miracles.

*Bellar. de Script. Eccles. p. 116. Ludovicus Vives in August.

Nothing now remains, but that I give you a further account of this *Gentleman's* unworthy dealing in these false and slanderous *Assertions*, which make up a considerable Part of his Book. As

p. 2. That the Roman Church hath taught Protestants all they know of Christianity, *Luther* in *Gal. p. 292. Whitaker Controv. 2. Q. 5. c. 14.* False.

p. 11. That all Christians are free from the Obligation of the Moral Law, *Luth.* in *Gal. p. 46. 42. 49. 144. Calvin Instit. lib. 4. c. 10. n. 5. lib. 3. c. 19. n. 2. & 4.* All false.

p. 40. That the Church took it very ill, that Pope *Gregory* dealt so with the Emperor. *Aquinas 22. Quæst. 12 Art. 2.* False.

That *Vincentius* in his *Speculum Histor. lib. 15. c. 84.* checkt that Fact of Pope *Gregory*. Most False.

p. 57. That the Catholick Bishops in *England* with their Clergy declared to *Q. Eliz.* that it is not warrantable either by the Laws of God or Man, to act against the allegiance, they owe to their Prince. *Holinshead* Vol. 3. p. 1358---. That *Parry's* Fact was condemned by them. *Holinshead* Vol. 3. p. 1385. and 1387. False.

p. 64. That not above 13 *Lay-men* and 4 *Jesuits* were either *Actors* in, or privy to the *Gun-powder Treason*. Baker p. 593. False.

That this *Plot* was the *Treasurer's* device, *Osborn Mem of K. James.* False.

p. 73. That *Popish* Princes punished the *Albigenses* for their rebellious Doctrines against Princes. *Illyricus* Catal. Test. Ver. *p. 735.* and *755.* And for their actual Rebellions *Osiander Epitom. Cent. 16. p. 715.* For which Bishop *Jewel* disowns them in the defence of his *Apology. p. 48.* All most False.

That

That *Luther*, *Calvin*, and other Principal *Reformers* are called the *Flower* of all precedent Doctors and Fathers; more knowing then all their *Predeceſſors*, yea, then the Apoſtles themſelves. *Luther in Serm. de everſ. Hieruſal.* p. 271. *Beza Præf. in Nov. Teſt.* The firſt Meſſengers of Truth. *Jewel Apol. part* 4. *c.* 4. *diviſ.* 2. and *Defence* of *Apol.* p. 426. All falſe p. 76.

That among Chriſtians no Man ought to be Superior to another; that none but Chriſt is Ruler over them. *Luth. de ſeculari poteſt. Tom.* 9. That he will diſturb the Publick Peace, and even confound and deſtroy the Prince himſelfe. *Luth. Loc. Communes Claſſ.* 4. *c.* 30. That we are exempted from all Human Laws by the Chriſtian Liberty, given us in Baptiſme. *cap. de baptiſmo.* All falſe. p. 77.

That notorious *Rebellions*, and barbarous *Cruelties* immediately followed upon theſe Doctrines by Proteſtants. *Sleidan Hiſt. lib.* 22. p. 345. *Oſiand. Cent.* 16. p. 115. Falſe. p. 78.

That Earthly Princes diveſt themſelves of their power, when they oppoſe themſelves againſt God; and therefore 'tis fitter a Man ſhould ſpit in their faces than obey them, when they grow ſo ſawcy. *Inſtit. lib.* 4. *c.* 20. and *Comment in Daniel cap.* 2. *v.* 39 *cap.* 6. *v.* 2. 25. All falſe. p. 79.

That *Proteſtants* advanced their wicked Principles in every Countrie to an execution of the moſt horrid practices of inſolent Rebellion and Blood-ſhed & Cruelty. In *France* for thirty years together. *Oſiand. Cent.* 16. p. 115 735. 599. *Sutcliff Anſ. to a Supplic. Libel.* p. 194. *Hiſt. of the Civil Wars in France.* In *Germany Sleidan lib.* 18. p. 263. In *Swethland Chitræus Chron. p.* 74. 75. In *Holland Oſiander Cent.* 16. p. 801. 803. That they depoſed *Philip* K. of *Spain* from his Dominions in the *Low-Countries. Oſiander Cent.* 16. p. 941. 805. That they violently excluded *Sigiſmund* K. of *Sweden* from his Crown. *Oſiand. Cent.* 16. p. 1115. and the *Emperor* from diverſe of his Rights in *Germany.* All falſe. p. 90.

That *Luther* affirms, That neither *Auſtin*, nor *Ambroſe*, nor any *Doctor, Divine*-- ſince the Apoſtles times, had ſo excellently inſtructed and confirmed Mens Conſciences, as he himſelfe had done. *Luth. in lib. ad ducem Georg.* And that *Calvin* ſaith, That all the Ancient Fathers for 1300 years had been blindly led with Error. *Inſtit. lib.* 3. *c.* 5. All falſe. p. 92.

That whether *Antichriſt* hath his ſeat at *Rome* or *Jeruſalem*, yet even then, neither the Church, nor Pope of *Rome* ſhall be *Antichriſt*, but both be perſecuted by him, and perſevere ſtill viſible and eminent. S. *Auſtin de Civit. dei lib.* 20 *c.* 8. *& in Pſal.* 70. *Calvin Inſtit. lib.* 4. *c.* 2. *n.* 12. All moſt falſe.

That

p. 95. That there was no visible Church, but the Popish Church for 1260 years before *Luther*. *Napper upon the Revel.* p. 145. *Perkins upon the Creed.* p. 400. *and in his Reformed Catholick* p. 307. All false.

p. 97. That the *Hebrew* Doctors have corrupted the Scriptures. *Calvin Instit. lib.* 1. *c.* 13. *n.* 9 False. That S. *Hierom* thought it not safe to recur to those *Hebrew Copies*, where the *Septuagint* differs from them. *In Epist. ad Gal. cap.* 3. False.

p. 117. That the first *Reformers*, and their *Successors* have entirely condemned and rejected the Fathers, both in general and particular, as blind, ignorant, and full of Errours. *Luther de servo Arbitrio.* p. 434. *Calvin in Heb. c.* 7. *v.* 9. *Instit. lib.* 4. *c.* 12. *n.* 19. *&* 30. *Humfred. de vita Jewelli* p. 212,. *Fulkes Retentive against Bristow.* p. 55. *Wotton defence of Perkins* p. 491. *Whitaker contra duræum lib.* 6. p. 423. All false.

p. 124. That the ten Commandements belong not to Christians. *Luther Serm. de Mose*, and approved by *Whitaker contra duræum lib.* 8. *Sect.* 91. *Luther in Gal.* cap. p. 227. That it is Heresy to require good works to Salvation. *Luth. Serm. de piscat. Petri* p. 154 All false in this *Gentleman's* sence; for they constantly affirm, that the ten Commandements belong to Christians as a Rule of life, and that good works are necessary to salvation.

p. 164. That the Church of *England* doth acknowledge in her *Marginal* Notes upon *Joh.* 14. 12. *That Believers in every Age have power to work Miracles.* False.

p. 168. That infinite Miracles have been wrought by the Reliques of Saints. *Whitaker contra duræum lib.* 10 p. 866. False.

p. 169. That the real Presence is confirm'd by many Miracles, acknowledged by Dr. *Humfrey* in his *Jesuitisme* p. 2. *rat.* 5. p. 626. and *Centuriists. Cent.* 4. *col.* 431. And that famous one in the Town of *Knoblock* an. 1510. is related as a certain truth by *Osiander Cent.* 16. *cap.* 14. p. 28. All most false.

p. 170. That several Miracles are confessed by the *Centuriists*, to prove the *Mass* to be a true Sacrifice, *Purgatory* and *Prayer* for the dead. *Cent.* 6. *Col.* 819. *&* *Cent.* 7. *Col.* 577. All most false.

p. 179. That the Miracles wrought by S. *Oswald*, and others are approved by *Holinshead* in his *Chron.* Vol. 1. p. 115. 170. False.

p. 180. That the formentioned Miracles, and many others of the seventh Age, are acknowledged by the *Centuriists Cent.* 7. cap. 10. Col. 533. and *Osiander Epitom.* Cent. 7. False.

That many undoubted Miracles were wrought in the 8. 9. 10. and 11. Ages in confirmation of the use of Images, the Veneration of holy Reliques,

liques, Invocation of Saints, and the Sacrifice of the Mass, offered for the Living and the Dead. *Osiander Epit. Cent.* 8. p. 47. and 92. *Item* p. 24. 25. The *Centuriſts Cent.* 8. cap. 13. *Cent.* 9. cap. 13. *Osiander Epit. Cent.* 9. p. 63. All moſt falſe.

That the Miracles of S. *Dunſtan* are recorded and approved by *Holinſhead* Vol. 1. 165. and others in the ſame Age by the *Centuriſts Cent.* 10. cap. 13. and *Oſiander Epit. Cent.* 10. p. 125. All moſt falſe.

That the Miracles wrought in the Eleventh Age by S. *Anſelm*, *Otto*, p. 181. and others, in confirmation of the Sacrifice of the Maſs, and Invocation of Saints, are confeſſed by *Oſiander Epit. Cent.* 9. 10. 11. p. 213. Falſe.

That infinite Miracles were done by *Malachias* in the twelveth Age, whereof ſome were ſeen and acknowledged by many hundreds of People, *Holinſhead Chron.* p. 55. Falſe.

That many Miracles were done by S. *Bernard*, and acknowledged by the p. 182. *Centuriſts Cent.* 12. col. 1634. 1635. 1649. and *Oſiander Cent.* 12. lib. 4. cap. 6. p. 310. And that theſe moved *Whitaker* to give him the juſt Character of a true Saint. *De Eccleſ.* p. 369. All moſt falſe.

He further tells us, That ſignal Miracles were wrought in the thirteenth Age by S. *Dominick*, and S. *Francis*, even while they were preaching againſt the *Albigenſian* Errours, whom Satan had ſeduced to deny thoſe known Doctrines of Gods Church *viz. Purgatory*, *Prayers for the dead*, *Confeſſion*, *Extream Unction*, *the Popes Authority*, *Images*, *Traditions*--- And in the next page aſſures us, *That the Miracles wrought in the* 15th. *Age, are admired and reverenced by* Proteſtants *themſelves* But for both theſe we muſt take his bare word; and how can he in reaſon expect this from us, who ſtands convicted of above a hundred notorious Lyes?

Perhaps here you'l ſay, That the *Printer* has miſtaken many of the *Quotations*; and therefore we cannot in juſtice charge them on the *Author*: Or that he hath taken them upon the Credit of other Writers.

But to the firſt I anſwer. 1. That the *Printer* cannot be charged with any miſtake in reference to many, nay moſt of the *Quotations*, I have mention'd. 2. That about two Months ago I writ to this *Gentleman* (and have great aſſurance that my Letter came to his Hands) and deſired him, that, if there were any *Errata's* in the *Citations*, he would be pleaſed to ſend me a corrected Book, and it ſhould be faithfully return'd: But to this day I never heard from him.

And

And to the second *Plea* viz. That he hath taken these *Citations* upon the *Credit* of other *Writers* (which I believe to be a great truth) I answer, That to take things upon trust in Controversial Points, argues much weakness and imprudence; but to do this, and not give his Reader the least intimation of it, argues great unfaithfulness and dishonesty, that will not admit of any Excuse. And to evidence his great Proficiency in this Catholick Vertue, I could give you many other Instances; but for Brevity's sake I'le mention but one, which you may find *p.* 190. and will appear most notorious upon your comparing of it with *p.* 127. of my Book. Here he confidently tells the World, *that all that the Bishops of Bononia (as they are alledged in the last page but one of my Book) do affirm &c. That private mens constructions of the Bible have raised great storms and differences, and that the Doctrines preached by Christians (or the Romish Church) seems contrary to those contained in the Bible.* But the advice of those Bishops to the *Pope* was related by me in these words: *Let that little suffice, which is wont to be read in the Mass; and more then that let no Mortal be allow'd to read, For so long as men were content with that little, your affairs succeeded according to desire; but quite otherways since so much of the Scripture was publickly read. In short, this is the Book, which above all others, hath raised these storms and tempests. And truly, if any one read that Book (the Scriptures) and observe the* Customes *and* Practice, *of our Church, will see that there is no agreement betwixt them, and that the* Doctrine, *which we preach, is altogether different from, and sometimes contrary to that contained in the Bible.* Now can any Man pick out of these Words, or will any one, but a frontless Romanist, affirm, that the sense of them is, *That private mens constructions of the Bible have raised great storms and differences*, &c. I grant, we are to put the most favourable construction upon another's Words and Actions; Yet I take that *Caution* in their *Canon-Law* to be extravagant, *viz. That if a Papist see one of their Priests kissing a Woman, he's bid to believe, that the Priest is only giving her good Counsel:* For though Charity be candid and ingenuous, yet 'tis not blind and block sh. And that their Charity must have these debating Qualifications, who endeavour to excuse this *Gentleman*, is obvious to any. I have found him guilty of about an hundred and fifty false *Quotations*, and observed near halfe that number, that are wholly impertinent, besides many that I have not time to examine. *Sir*, if these *Roman Factors* dare publish such notorious *Falsities* to the World, we may easily guess what pretty *Stories* they

tell their deluded *Proselytes* in secret. Let us commiserate their Condition, who have committed their Souls to the Conduct of these *Spiritual Mountebanks*, and admire Gods discriminating Mercy, who hath delivered us from their Fatal delusions. *Sir* I am

Your most Obliged
and faithful Servant

J. S.

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